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forming its ceremonial duties or wearing its distinctive robes, Constantine did far more to destroy its influence than if he had resigned it. Imperial titles, moreover, sometimes signify very little. Every one knows the gibe of Voltaire at the Holy Roman Empire which was neither holy, nor Roman, nor an Empire. For centuries after the loss of Calais the lilies of France were quartered on the Royal arms of Great Britain, and the coins of our Protestant monarch still bear the F. D. bestowed by the Pope upon the eighth Henry. The King of Portugal is still Lord of All the Indies. It is not titles that count but actions. Whether or not Constantine's ecclesiastical friends were troubled by his retaining the title, we may be sure the question never troubled the Emperor himself, as the title of "Supreme Head of the English Church" is said to have troubled the scrupulous conscience of James II. after he became a convert to Rome. But in the latter case the practical advantages of retention outweighed the shock to consistency in the eyes of those whom James consulted.

Constantine helped forward the conversion of the Empire with true statesmanlike caution, desirous above all things to avoid political disturbance. He abolished outright, we are told, certain of the more offensive and degraded pagan rites, to which it was possible to take grave exception on the score of decency and morality. For example, some Phoenician temples at Heliopolis and Aphaca, where the worship of Venus was attended with shameless prostitution, were ordered to be pulled down. The